

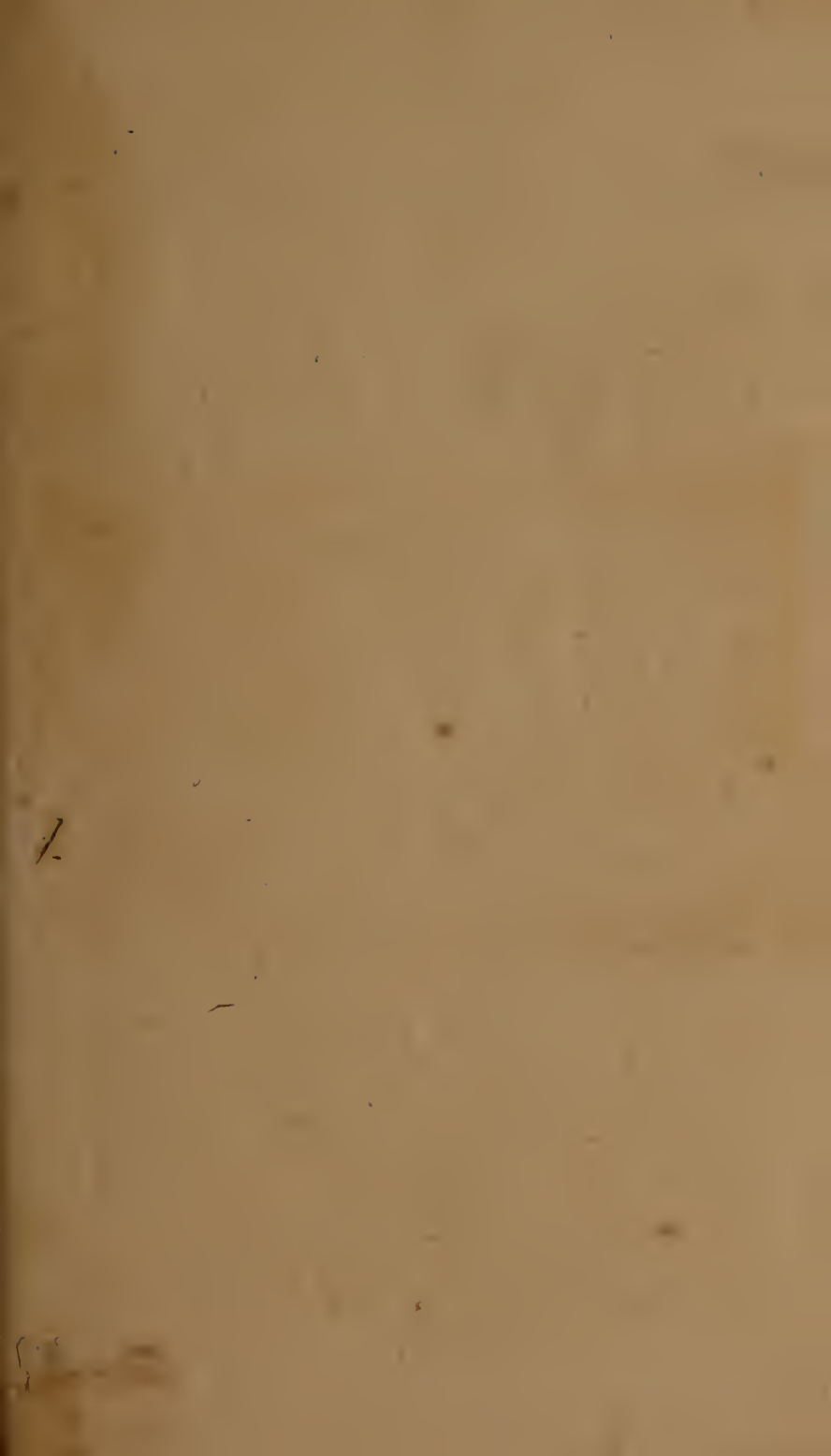
*Library of the Theological Seminary,*  
PRINCETON, N. J.

Division.....*I*.....

Section .....*7*.....

Shelf.....

Number.....





THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

---

JUNE, 1819.

---

ELEVENTH ANNIVERSARY

OF THE

LONDON SOCIETY

*For promoting Christianity amongst the Jews.*

THE first Anniversary Sermon was preached at St. Ann's church, Blackfriars, by the Rev. ROBT. COX, M. A. on Thursday Evening, May the 6th, from Luke xxiv. 47. The Second, by the Rev. EDWARD COOPER, M. A. at St. Paul's, Covent Garden, on Friday Morning, May the 7th, from Romans xi. 30, and three following verses.

The Anniversary Meeting was held at the Freemasons' Tavern, on the same day, SIR THOMAS BARING, Bart. M. P. President, in the Chair. It was more than usually crowded, and many went away for want of room. The President having opened the business of the day in an appropriate speech, the following Report was read by the Rev. C. S. Hawtrey, one of the Secretaries.

VOL. IV.

ELEVENTH REPORT.

Your Committee have, on a former occasion, recorded their opinion, that the views of this Society, ought principally to be directed to the *state of the Jews abroad*. Subsequent events of continued occurrence in the progress of their enquiries have tended abundantly to confirm this conviction. In reporting, therefore, the transactions of the past year, they will have to call your attention chiefly to their *foreign connections and correspondence*. A brief notice, however, of domestic circumstances and proceedings must be premised.

*Schools.*

The Committee have the satisfaction to state, that the building for Jewish boys, near the Episcopal Chapel on Bethnal Green, has been nearly

E E

completed, and will be ready, it is hoped, for their reception before Midsummer. A corresponding one for Jewish girls, on the other side of the Chapel, will be begun as soon as the funds appropriated to the object, shall have reached a sufficient amount. In the mean time, the Committee thankfully acknowledge the receipt of £740 towards the completion of their undertaking. And they would particularly commemorate the liberality of Mrs. Hill, of Fore Street, lately deceased, in bequeathing the sum of £1000 to be divided equally between the two Schools.

The concentration of the Schools and Chapel, is an object, in every respect so desirable, that your Committee cannot but express their anxious wish to see it accomplished during the present year. It will not only be ultimately a considerable saving to the Society, in the rent of their present School-houses, but the whole, when finished, will form a monument of Christian charity towards the Jewish people, which cannot fail of attracting their attention and conciliating their regard. And there is reason also to hope, that an establishment of this nature, placed upon a respectable and permanent footing at home, may lead to similar exertions for promoting the education of Jewish children abroad.

Eight boys and ten girls have been admitted into the Schools since the last Anni-

versary. Four boys and two girls have been apprenticed or placed out to service during the same period. The building hitherto occupied by the boys, has been let from Midsummer next.

The old Chapel in Spital-fields has been disposed of, the persevering endeavours of the Committee, for four years, to open it as an Episcopal Chapel in the Establishment, having proved unsuccessful. It is the design of your Committee to apply the money when received, to the building of the Schools. After which application, there will be wanting to complete both the Schools about the sum of £1200.

The Printing Office has paid its own expences—and, among other publications which have issued from it in the course of the year, (some of which will be noticed hereafter) an edition of Mrs. H. Adams' History of the Jews, printed by the Society, with the Author's permission, should here be particularly mentioned, as your Committee deem it worthy of recommendation to such friends and members of the Institution, as wish to trace the fortunes of God's ancient people, from the period of their last great dispersion to the present times.

The income of the Society, for the year just expired, is about the same as that of the preceding. But as all outstanding debts have been discharged, and the disbursements by the economical arrangement adopted, have been consider-



ably diminished, the general state of the finances of the Society may be said to be greatly improved. Amongst other contributions to its funds, the Committee are called upon distinctly to acknowledge a legacy of £50 bequeathed by the Rev. Dr. Baker, late of Norfolk.

The Edinburgh Bible Society, has renewed its claims upon your gratitude by a fifth donation, of £100 to the Hebrew Testament Fund, which has been augmented likewise by a third remittance of the same amount, from the Association at Boston in America, which has existed three years in connection with this Institution.

#### *Auxiliaries.*

In speaking of America, your Committee must not omit the pleasing intelligence of another Auxiliary Female Association, for promoting the Society's objects, formed in the course of the past year at Portland, Massachusetts—the first-fruits of which have already been received, in a contribution of £22. 10s. to the Hebrew Testament Fund.

They have the further satisfaction of communicating that several new Associations in aid of the Society, have been formed in the united kingdom since the last Anniversary.

A Female Association at Bath, your Committee specify with feelings of peculiar pleasure, as furnishing an additional testimony to the truth of an observation which they have formerly had occasion to

make, viz. that Christian benevolence acquires strength by action, and warmth by being expanded.

A most respectable Society was formed in October last, at Ipswich, under the patronage of the Bishop of the diocese, with the title of "The Ipswich and Suffolk Auxiliary Society." The Meeting held for this purpose, was attended by many Clergymen of the county and diocese, who, not long before, had testified their zeal for the extension of the Redeemer's kingdom amongst Jews and Gentiles, by instituting a monthly Lecture at Ipswich, on subjects connected with it.

The Committee must not stop to dwell on the Associations formed in other parts of the kingdom—as well in some of its principal towns, Birmingham, Shrewsbury, Plymouth,—as at several smaller places, which will be specified in the Appendix, the value of whose tributary efforts, in furtherance of the important cause they have in hand, your Committee are taught, by every year's experience, more fully to appreciate. They feel indeed, that they would be wanting, no less in a just observation of the features which mark the present times, than in a becoming sense of the moral dispensations of Divine Providence towards their native land, did they fail to acknowledge, in conjunction with the members of other kindred institutions, the encouragement which they derive from the growing disposition

amongst all classes of society, to approve and aid their efforts.

Nor has this spirit of friendly co-operation been confined to England; the sister kingdoms have taken their share in this contest of Christian zeal and affection towards the house of Israel. In the capital of Scotland, this Institution has long had to number several individuals amongst its most valuable and steady friends. These excellent dispositions have recently manifested themselves, in a more public manner, by the formation of a Society designated "The Edinburgh Society for promoting Christianity among the Jews." The Meeting convened on this occasion, recognized it as *their duty to promote by every scriptural means, the great and important object of the conversion of the Jews to Christianity.* Your Committee have noticed, with lively satisfaction, this honourable avowal from so distinguished an assembly:—and they trust that the spirit which has thus animated the inhabitants of the metropolis, will rapidly diffuse itself throughout every province, city, and town, of North Britain. Indeed, they have already received pledges that it will do so, in the formation of another Society at Glasgow, not, indeed, any more than the former, affiliated with the London Society, but fully disposed to harmonize with it in its operations, and assist it by pecuniary contributions. Associations have likewise been instituted in Montrose and Ster-

ling, not to mention several other towns, in which public meetings have been held, and sermons preached, in behalf of the same object.

From Scotland, your Committee pass over to Ireland, where likewise the cause of Jewish conversion has found able and zealous advocates. An Association, which has existed in Dublin for some time, has been revived upon a larger scale, and under circumstances which afford the strongest assurance of effective co-operation, on the part of that feeling and liberal people. An invitation was sent to some of the most active members of your Society to go over and help them at their late Public Meeting. Your Committee regret that with this request it was found impracticable to comply this year: they hope, however, that next year it will be in their power to send effectual assistance to their Irish friends. Your Committee have since heard, with great satisfaction, that the Public Meeting at Dublin was numerous and respectably attended, and that the Lord Bishop of Elphin has become the President of the Society, and evinces a lively interest in the cause.

An Association has been formed at Charleville, near Cork, since the last Anniversary. Your Committee cannot conclude this account of new Associations without expressing their deep obligations to the various Auxiliary Societies, before established, from whose



zeal and liberality they have received from time to time such effectual support. To the London Ladies' Auxiliary Society—and to those of Bristol, Manchester, Leeds, Leicester, Hull, Bradford, Kendal, Derby, Cambridge, Colchester, Norwich, and many others in England; Edinburgh, Perth, Leith, Kilmarnock, and several others in Scotland, their most cordial acknowledgments are due.

In transferring your attention to the foreign relations of the Society, the first proceeding which your Committee have to report, is the appointment of the Rev. B. N. Solomon as its missionary to the Jews of Russian Poland. This gentleman, it will be recollected, accompanied Mr. Way in a journey undertaken by him, at his private expense, for the purpose of ascertaining, by personal observation, the religious state and dispositions of the Jews inhabiting the Northern provinces of Europe. Your Committee were enabled, in their last Report, to lay before you several interesting particulars which occurred to them, during the early part of their tour, in Holland, Germany, and Prussia: from Berlin they proceeded to St. Petersburg and Moscow, and thence into Poland, the Jewish population of which is represented as being so numerous, that they almost seem to be the possessors of the country; while the native Poles appear among them as the strangers

and proselytes of ancient Judea. All the trade of the country is in their hands; they are the traitens to all the post-houses on the road; most of the inns, and the ferry-boats over the principal rivers, are kept by them. In such a district the most favourable opportunity could not but be afforded of trying their dispositions towards Christianity, and of scattering the seeds of instruction among them. The result of their observations and endeavours is thus communicated in a letter from Mr. Solomon, received soon after the last Anniversary Meeting. "I am happy to tell you, that what we have witnessed amongst the Jews, during our abode in Poland, has exceeded all my expectations, and in some instances quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so long darkened their minds, and have been a bar against all enquiry and reasoning, are now marvellously dispersed, and they are inclined and even desirous to speak about the Christian religion with every possible freedom.—It was truly pleasing, he adds, to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Wherever one was granted them, numbers of Jews were immediately after seen in the streets in rings and one of them reading it aloud. Where we remained awhile,

they used to surround me in the market places, or come to the inn in numbers, asking explanations of some passages or making objections to others. All were patient for an answer, and whilst sometimes a person stood up against it, others at the same time heard gladly, and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel."

Your Committee have since received Mr. Solomon's journal of that part of the tour to which the preceding letter refers, drawn up for the use of his excellency Mr. Basil Papoff, President of the Tutelary Committee for the Jews, at St. Petersburg. Some extracts from this journal will be heard with interest by the Meeting.

"The first place on this road, (from Smolensk to Minsk) where the Jews are settled as a community, is a little town called Ljaddy, which we happened to pass by, the post-house being a little way out of town; meeting, however, with a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation: she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren, walking into our room successively. The elder, who was the Mercurius of his company, was possessed of good sense and piety, unstained by bigotry. He read the Hebrew

Gospels fluently, and observed that this book was entirely new to him, but that it appeared to be founded on Moses and the Prophets." An amicable conversation then took place on the subject of Christianity, to which "the bystanders listened with attention, and some of them desired to have Testaments, and promised to study them, and judge of their contents for themselves."

At Minsk, a principal city of Poland, containing a great number of Jews, an unexpected opportunity of usefulness presented itself. By the advice of the governor's secretary, and the Lutheran minister of the place, they sent notes to the chief Jewish families in the town, inviting them to come to their house the following day, for the purpose of conversation on the subject of religion. "At the appointed hour," says Mr. Solomon, "the Jews began to assemble in numbers at our house, and in about the space of half an hour, an upper room was filled with about two hundred of the choicest and most respectable in the community."—"I read to them Jer. xxxi. from the 31st to the 35th verse, in the Hebrew language. In commenting on that passage, I reminded them, first, of their former privileges and enjoyment of God's peculiar favours: shewed them the reason why God has made a new covenant with them—pointed out the difference between the old and new covenant, and that the latter consisted in

forgiveness of sin first, and then the law written on their hearts by the Spirit of God. For above half an hour, I was allowed to proceed, when the profoundest silence prevailed, all being extremely attentive; and some even, with Hebrew Bibles in their hands, took notes of all that I said." It was not, however, to be expected, as Mr. S. justly observes, that no spirit of opposition should manifest itself against the plain truth of the Gospel. Accordingly, when he came to speak of the means of forgiveness consistent with the holiness and justice of the Deity, and to shew that such a Saviour as Jesus Christ was necessary for us, some could not refrain from breaking out into the usual objections. No individual, however, choosing to take upon himself the management of the controversy, Mr. S. was permitted to conclude with some remarks on Isaiah liii. and Dan. ix. "As soon as I had finished," he adds, "Mr. Way distributed above twenty Testaments among those who were assembled. Two of our objectors retired with us afterwards into an adjoining room, where we conversed more privately on many religious topics, and parted in much friendship and good-will. In the evening, many poor Jews applied for Testaments—some said "they came to hear the English Gentlemen, as they could obtain no entrance in the afternoon."

"In the town of Mozir

where we stopped but a few hours, we witnessed another very interesting scene. On our arrival at this place, we called first on the rabbin; I conversed with him for a considerable time on the subject of religion, and of Messiah, in the audience, as it were, of a little synagogue of Jews; and as he did not scruple to receive a copy of the Hebrew Testament in their presence, many of them came to our inn, and asked for more copies for their private perusal; and in compliance with their request, we left five among them. But, what was peculiarly gratifying in the spirit of that people was, their extreme eagerness to discover its contents, and their zeal to examine its authority; for no sooner had they obtained the books, than they hastened to their homes, and set about reading; and not content with the mere indulgence of empty curiosity, some of them returned in about the space of two hours, with the Testaments in their hands, arrested me in the market, and pointed out some passages which they conceived objectionable, and others which they said were above their comprehension. As we entered upon the discussion of these subjects, the audience increased to such a degree that I was obliged to retire with them into a room, and address them at length."

At Zytomir, although, in compliance with the wishes of the chief magistrate, they abstained from publicly at-



tempting to call the attention of the Jews to their object, yet as soon as it became known that they had Hebrew Testaments in their possession, many applications were made for them, and in a few hours they distributed several copies amongst the applicants, and forwarded others to Borditchev, a very considerable Jewish residence in the neighbourhood. "Some of them," Mr. Solomon adds, "were found reading the Gospel in the streets, and in their houses to companies of their brethren who surrounded them."

Your Committee could with pleasure add to the interest of these extracts from Mr. Solomon's journal, by passages of letters received from Mr. Way, before his return to this country, relating to the same part of their tour, and bearing testimony to the same encouraging facts. Respect, however, to his feelings and presence in this assembly, induces them to forbear. And they do this the more readily, as such an insertion would only be an anticipation of statements which will appear in a journal already announced for publication.

It will be satisfactory, however, to you to know, that the favourable representation which you have just heard of the state of things in Poland, receives ample confirmation from another witness whose credibility and authority can no where be more highly or more justly estimated than in this

country. Dr. Pinkerton, who has recently made a second tour through that country, in prosecution of the objects of the British and Foreign Bible Society, has obligingly communicated to your Committee the following remarks on the religious state of its Jewish inhabitants. After speaking of the favourable intimations at present afforded by that people *generally*, of their being in a state of preparation for receiving the gospel, he says, 'During my late tour through Poland, I had many opportunities of gaining information, and making observations which tend to illustrate and corroborate these statements. I no where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but, on the contrary, a great desire in many of the people to hear and to read. At Minsk, the Russian Archbishop told me, that since my visit to him in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The Catholic Canonius of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is

upwards of 20,000, the senior Lutheran pastor Nicholas told me, that on the 5th of May last, he had baptized a married Jewess, whose husband was also about to embrace Christianity—on the 16th a Jewish child—on the 30th of the same month, a Hebrew youth of 16—on the 10th of June, a Dr. Bernard, with his wife and daughter; and that he had still four candidates for baptism, under a course of Christian instruction. He farther informed me, that on the 6th of May, the Catholics had baptized fourteen young men of the Hebrew nation; and the Police-master of Wilna told me, that since the publication of the imperial Ukaze, granting permission to the Jews to join whichever Christian communion they choose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is there a town of Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, adds Dr. P. plainly proves that there is a favourable change of sentiments in many of the Polish Jews towards the religion of Christ; and *urgently calls upon those, who long for the conversion of the ancient people of God, to use means for furnishing them with correct knowledge of the Gospel of salvation.*"

Yet, even under such auspicious circumstances, your Committee might have been constrained to pause before

they exposed Mr. Solomon to the dangers with which his mission to Poland, would in all probability have been attended; had it not pleased that gracious Being, who fashioneth the hearts of all men, to put it into the heart of the emperor Alexander to take him under his immediate protection.

The following is a copy of the Letter of Protection and Authority granted him, early in last year, by His Excellency Prince Alexander Galitzin, in the name and on the behalf of his Imperial Majesty.

CERTIFICATE.

The bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into ecclesiastical orders, at present sojourning in Russia by Imperial permission, is intrusted to me by his Imperial Majesty, to procure for him special protection in every place of his residence.

Wherefore all local authorities, ecclesiastical and secular, are to afford to the said B. N. Solomon, as a preacher of the word of God among the Hebrews, every protection, defence, and all possible assistance, so that in case of necessity, he may receive from the authorities in all places due co-operation and safeguard, in the free exercise of his official duty, without any impediment whatsoever.

In witness whereof is this in-



strument granted, with my signature and the arms of my seal affixed thereto.

PRINCE ALEX. GALITZIN,  
Minister of Religion and National  
civilization.

*Moscow, 25th Feb. 1818.*

*No. 185.*

Events thus so remarkably concurring to point out and prepare Mr. Solomon's way, your Committee could not hesitate as to the course they should adopt. Accordingly, at a special meeting, called the twentieth of July last, "to take into consideration the subject of foreign missions," it was resolved that "Rev. N. Solomon should be stationed in Poland, as a Missionary to his brethren of the house of Israel," the Committee taking upon themselves, on behalf of the Society, the entire expence of the Mission; his education and maintenance having been to this period conducted and provided for by his original friend and patron Mr. Way. And under a conviction of the benefit which he might derive from the counsel and co-operation of a Christian brother, it was further resolved, 'at a subsequent Meeting, "that an English clergyman, or a layman properly qualified, should be procured, as soon as possible, to be stationed with him as a fellow-labourer in the same work."

The intelligence of the above determination, appointing him the Society's first Missionary to the long-neglected Jews of

Poland, was received by Mr. Solomon with a ready and thankful acquiescence, though not without a becoming sense of the peculiar difficulties attendant upon his mission, and of the awful responsibility, to God and man, attached to it. And your Committee cherish the hope that, as he has been designated to this important undertaking by the zeal and benevolence of British Christians, so also has he gone forth to it, accompanied by their prayers and devout supplications. Dispatches have recently been received from him, announcing his arrival in Russian Poland, and his having entered upon his labours, which, so far as can be judged at present, will consist principally in expounding the Scriptures of the Old and New Testament, in distributing Bibles, Testaments, and suitable tracts, in visiting Jewish families, and in instructing those poor children whom their parents shall be willing to put under his care.

Your Committee have much pleasure in reporting that a gentleman, who they have reason to hope will prove on examination to be fitly qualified for the purpose, has recently offered to proceed to Poland under the auspices of this Society, to act for a time as coadjutor with Mr. Solomon in his arduous undertaking.

Your Committee will now briefly advert to other objects, of a foreign relation, which have occupied their attention.

The intelligence which they have received from various quarters, during the last two years, has fully convinced them that they ought no longer to delay the organizing of a systematic plan of operation amongst the Jews abroad.

1. In the first place, they have been deeply impressed with the importance of endeavouring to promote sound religious instruction amongst the younger branches of the Jewish community. And they trust it will appear, from some extracts which they will produce from their foreign correspondence, not only that such an object is in itself most desirable, but likewise that there exist at this time circumstances peculiarly favourable to well-regulated endeavours for its attainment.

With regard to the *Polish Jews*, the testimony of Mr. Solomon, himself a Pole, given in the memorial to Mr. Papoff already referred to, will be deemed irrefragable. "The infinite importance," says he, "of providing a proper education for the Jewish youth in Poland, did not escape the penetration of the great Joseph the Second, emperor of Austria; and numbers of that people in Galicia, still experience the salutary and happy influence of his schools so wisely appointed, and beautifully arranged, exclusively for the education of Israelite children; many it has led to the habit of reading and reflection, and rendered them capable of examining the claims of the Chris-

tian religion, by means of those books which were otherwise inaccessible to them; and not a few have, through that means, been awakened to a sense of the insufficiency of Judaism, and the superior excellency of our holy religion." (Mr. Solomon here, in a note, acknowledges *his own* obligation to the beneficent provision of this humane emperor, through which he also was taught to read, reflect, and judge for himself, and has thus, (to use his own words) "through divine mercy emerged, from the depths of darkness and superstition, into a land of light and life.") "That a similar plan," he proceeds, "might be easily adopted and enforced by his Imperial Majesty, on his Jewish subjects in Poland, will, I think, admit of no question whatever—that such a plan, if prudently conducted, will and *must*, ultimately, prove useful in conducting them to the Christian faith, will admit of little doubt. But one circumstance I must take the liberty of stating to your Excellency, viz. that some of the more enlightened part of their community ardently wish, and impatiently wait, for his majesty's command respecting such an institution, and they even request me to propose it to his Excellency Prince Galitzin, and to state, they are willing to assist in forming a plan that would involve the government in no expence whatever, and the object of which would be, to turn a part of the public properties of the communities,

otherwise spent in useless ceremonies, &c. into this most salutary channel."

The testimony of Mr. Solomon on this head is corroborated by the information given to (Mr. Way) his friend and fellow-traveller, by a most respectable Jewish merchant of Zytomir in Poland. He stated, "*that the younger Jews in that country are very generally disposed to receive instruction—that it would be most readily received from English teachers—and that, instead of wasting their time over the Talmud, which is "a science that leads to nothing," (to use his own words) they should be taught German, Polish, or Russ, and made acquainted with the Scriptures, and books of elementary knowledge.*"

Similar intelligence is furnished by the communications of Rev. Mr. Nitschke, of Niesky, in Saxony, who, at the request of your Committee, undertook a journey into Bohemia, last autumn, for the purpose of enquiry and observation respecting the state of the Jews in that country. He mentions, that at a small town, inhabited by about sixty Jewish families, many of their children attend the Christian school; taking share in every part of education, joining with other children in singing Christian hymns, repeating with them the same prayer, the Lord's prayer, the Apostles' Creed, &c. Even at Christmas, they, with other children, committed to memory the usual hymns which are

learned and sung at that season. The Rector of the place and the Director of the School, being asked, Whether an institution similar to that in London, for the education of Jewish children might be established there, assured him that such a plan might readily be effected, if the requisite means were supplied; and that they would gladly co-operate in such a design.

- A pleasing instance of the success which might be expected to attend the judicious introduction of Christian instruction, even into the established schools and academies of the Jewish youth, is thus recorded by Mr. Nitschke.—"A young scholar," (in the academy at Lissa) "turned with much ingenuousness to me, shewed their various doctrinal books, and among the rest an extract from the Torah, with explanations of the Talmud, and the traditions of the fathers, with notes. I requested him to visit me at my lodging, which he readily did. After some conversation with this amiable youth, I gave him the Hebrew prophets, and the four Gospels, as being part of our Christian Torah, which he gratefully accepted. No sooner had he left me, than he returned with some of his companions, who requested the same gift. In the evening, and next morning before my departure, some more came, making the same request, so that I distributed eleven copies of those books among them, and was under



the necessity of dismissing some of them without granting their request."

Your Committee will only further add on this head, a fact communicated by two zealous friends of the Society, who last year visited Holland with benevolent designs towards the Israelitish inhabitants. They learned, that an edict had been issued, a year previously, by the King of the Netherlands, requiring all his Jewish subjects to educate their children in the knowledge of their own Scriptures, and calling upon all his Christian subjects to aid them in that good work. And as a proof of the beneficial influence which such measures are calculated to produce upon the moral state of the Jews, it may be mentioned upon the authority of a Jew of the first respectability in Amsterdam, who has been in correspondence with one of the individuals just alluded to, that "the instruction of the lower class is daily improving;" and that, whereas "the oppression they lived under formerly, and the conviction, that no abilities were sufficient to give them a title to any public employ or distinction, stifled all their ambition; their prospects, more fair now, stimulate it, and make them succeed in several careers."

Your Committee will not now stop to dwell on the vast importance of giving a right direction to this tendency to improvement in the system of education which has thus been

shewn among several of the Jewish communities abroad. It is obvious that its influence upon the spiritual state of that hitherto neglected people, must depend mainly upon the principles by which the action of so mighty an engine is regulated and controuled.

2. Closely connected with the duty of endeavouring to promote the religious education of the Jewish youth is that of *diffusing the Christian Scriptures* as widely as possible, among the adults of all classes of their Society. And your Committee are happy in being able to state that the encouragements to the performance of this part also of their duty—or, as they should rather express it, the *claims* made upon them for its fulfilment, increase in proportion to the increasing extent of their acquaintance with foreign parts. It may be proper to mention one or two instances, in addition to those already cited, in proof of the readiness with which the Jews receive the New Testament when offered, and of the eagerness with which in many cases, they solicit the boon. The following are extracted from Dr. Pinkerton's correspondence with the Bible Society.

"In the town of Skloff, which is mostly inhabited by Jews, I found them exceedingly desirous of obtaining New Testaments. They told me, that they had seen one in the possession of a young man belonging to a village, but that he would not consent to let them

have it. This roused their desire to obtain copies for themselves. I distributed ten Testaments among such of them as I found capable of understanding them; and was sorry that I had no more with me, as many came afterwards, earnestly begging for them.

"Since I entered the government of Witepsk, not at a great distance from Polotsk, I have distributed about seventy copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more, had I possessed them. In several instances I was offered money for the copies."

In the ancient town of Troki, in Lithuania, Dr. P. visited a colony of Karaite Jews, where he had a long conversation with the chief rabbi, in the presence of many of his brethren, who flocked anxiously to the house, and listened with the greatest attention. "I asked them," says Dr. P. "whether they had ever read the doctrines of Christ and his apostles in Hebrew. The question seemed to rouse their curiosity to an extreme. They replied, that they had heard that such a thing existed, but that they had never seen the Hebrew Testament. I then enquired whether they desired to see it. They all replied, that they should be very happy could they get a copy of it. By this time, my calash and servant with fresh horses, were before the door. I took out five copies, and presented the rabbi

with the first. He seemed to get new animation at the sight of it, accepted it most willingly, embraced and thanked me for it. I then gave a copy to the merchant (mentioned in an earlier part of the same letter, as taking a share in the conversation) who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to distribute the remaining three. All hands were stretched out, and every one cried out, "Oh let me have one also!" I was put to great difficulty. An interesting young man stood near me. Several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand; and as often he abruptly drew it back again, I read in his countenance a strong combat in his feelings between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present loudly approved the act. A fourth and a fifth I bestowed upon this interesting people. They all commenced reading with great avidity; and before I left them, gave me proofs of their understanding well what they read. They displayed a mixture of curiosity, wonder, and desire to know the contents of the volume; and a certain degree of feeling of their spiritual need, seemed to animate the whole party. Amidst loud expressions of gratitude and wonder, I left the house of the rabbi, took farewell of



this truly interesting little people, and proceeded on my journey. The merchant, however, did not part with me so soon. He walked with me upwards of a verst up the border of the beautiful lake, whose surface, with the charming surrounding scenery, was gilded by the rays of the evening sun. He put many questions respecting the signs of the times, the spread of the gospel, &c. and left me with these words, "I believe that some important crisis with our people is at hand,—what it is, I cannot now say. God will direct all."

"God will direct all"—your Committee gladly echo the words of this interesting Karaite. They rejoice in the assurance:—it is the *nerve*, the *life*, of their exertions. But they believe that he directs by the use of *means*—and what means, they would ask, more likely to prove effectual for the spiritual restitution of his ancient people, than the dissemination of his own sacred word amongst them, so long as the promise is still in force, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing which I sent it."

Mr. Professor Van Ess writes from Marburg, "My church is frequented by many Jews, and numbers of them are fond of reading my New Testament."

A respectable and pious French Protestant minister, in

a letter addressed to your Foreign Secretary, says, "Many Israelites are become members of the Bible Society. In Surinam, several Jews have asked for copies of the Old and New Testament. The translation of the New Testament into Hebrew, made in England, is excellent. I have given copies thereof to two Jews of great respectability, who have accepted of them with eagerness."

The Committee are here reminded to say a word respecting *the language* in which the New Testament should be sent among the Jews.

They are aware that different opinions have been entertained upon this subject at home; and that sentiments and facts, apparently discordant, have been transmitted from abroad. Whilst some accounts amply requite the labours of the Society in preparing an entirely new translation in Hebrew, others seem to justify the idea, adopted by not a few in this country, that its cost and labour were superfluous, on the ground of the Jews being in general unable to understand the Hebrew, and having access, through other channels, to copies of the scriptures in the vernacular languages of the countries throughout which they are dispersed. Now the real state of the case, as your Committee are fully persuaded, is this, that *both* views of the subject are correct, but neither *exclusively* so. *Hebrew* Bibles and *Hebrew* Testaments are wanted amongst

them—they are *necessary* for them—the latter, especially, must be sent amongst them, if we wish them to become acquainted with the New Testament at all. This is undeniably true with regard to numbers of Jews, especially among the higher orders, who *do* understand the sacred language, and would not value the scriptures in any other language but that. For *their* use a version of the New Testament in Hebrew has been provided, and evidence sufficient has been transmitted from abroad, that it has not been provided in vain.

“The number of those Jews,” Dr. Pinkerton testifies, “who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is *far greater than I formerly believed*; and there seems to be a general readiness among them to accept of it—an impelling curiosity to read the doctrines of Christ and his apostles *in the Hebrew language*.”

The missionaries of the Edinburgh (Missionary) Society report, under the head of Astrachan, that “they have had repeated conversations with several Jews from Endery, a town of the Kumack country, in which there are no fewer than about three hundred families who profess the Jewish religion. Besides these, there are said to be five hundred Jewish families to the south of Endery, among whom they reckon about a hundred rabbies. They *all*

*speaking the Persian language in their families, but have no books except in Hebrew; and indeed they are acquainted with no alphabet but the Hebrew.* They appeared to be completely ignorant of the New Testament; they said, however, that they would read it, *if they had it in Hebrew.*”

It is, at the same time, no less evident, that in order to benefit the great mass of the Jewish population, they must be provided with translations of the New Testament in such characters and dialects as they may, in different places, understand either solely, or more perfectly than they do the pure Hebrew of the Old Testament. Mr. Solomon himself,—who has a perfect understanding of the Hebrew, and who, in his journal, combats satisfactorily the ordinary objection against sending the Testament in that language, is no less urgent upon the Committee to prepare other editions likewise. “I hear,” says he in a letter to the Secretary, “you are printing off another edition of the Hebrew Testament; pray let your Committee remember that an edition of a *Jewish German Testament* is *indispensably requisite*.” And he says further, “Should you print *Luther’s translation merely*, with Jewish German types, it will be of use *only in Germany*,—in Poland, the unlearned Jews, and the women, have a totally different dialect peculiar to themselves, and will in no wise be able to understand Luther’s

language, which is pure German. Should Mr. Pinkerton not find the copy he talked of at Berlin, I shall, as soon as I am settled, commence a translation of the gospels, and my model will be the translation of the Old Testament, in the language, which is still existing, and revered among the Polish Jews. It is in a measure my native language, and with the assistance of some Polish Jew I hope to effect it." Mr. Nitschke is equally strong in his representation of the necessity of having the New Testament in the Jewish-German dialect, for the use of the unlearned Jews.

3. It is scarcely needful to observe, that every argument which goes to establish the propriety of endeavouring to aid the education of the Jews, and of circulating the pure word of God amongst them, bears with full force upon the question of *missions*. If, as your Committee have endeavoured to shew, there exists at this time, amongst various Jewish communities abroad, a disposition to substitute an enlightened and liberal instruction of their youth, in the stead of degrading ignorance on the one hand, and, on the other of a mancipation to Talmudical lore scarcely less debasing to the morals and understanding than absolute ignorance;—if governments, recognising the truest principles of Christian policy, and individuals, responsive to the dictates of Christian charity, are ready to

combine their efforts for the furtherance of so desirable an object—little doubt, surely, can remain, that this Society ought, if possible, to send out persons duly qualified to co-operate in this fundamental work, by fostering dispositions so favourable, and giving effect to designs so beneficent. And if, as has no less clearly been made to appear, Jews of all ages and classes in society are ready to receive, and desirous to obtain, the New Testament scriptures—missionaries ought to be provided, who may distribute copies of them, in such languages as are best understood—who may, as occasion shall offer, expound their sacred contents—and who, by the circulation of tracts, and other simple, and judicious measures, may be instrumental, through the divine blessing, in diffusing the knowledge of Christianity amongst that interesting people.

Nor let it be supposed that such persons would go forth uncalled. There is good reason to believe that many voices of Jews, whose secret aspirations after Christian instruction are continually sent up to the Father of lights, would be raised to welcome their appearance. And they would be hailed as valuable coadjutors in the work of the Lord, by many faithful labourers in his vineyard abroad, who take pleasure in the stones of Zion, and favour the dust thereof. "I am much pleased," says the excellent Dr. Naudi of Malta,



in a letter to the Secretary, "to hear of your sending abroad on the Continent, pious persons to preach the blessed name of our Saviour among the Jews. *I hope things will go so far increasing with you, that you may be able in time to send some of your members into these our parts, for the Jews of Jerusalem, Egypt, and Greece, where the members of this abandoned people are in the most considerable number, and indeed in the most depressed state of mind.*" A similar hope is expressed through the same channel by the Rev. Mr. Jowett, the Church Missionary Society's active representative in the Mediterranean, who adds, "The Jews, you perceive, in Barbary, Egypt, and Syria, are very numerous, but of a character quite different from those in Europe; *and they deserve a separate, particular attention, without which, in fact, nothing will ever be effected in these parts.*"

If it be asked, what steps the Society has taken, during the preceding year, towards the attainment of the objects which have now been defined, your Committee would answer, that though they trust they have done what they could, they are fully sensible that little has yet been actually effected, when compared with the magnitude and extent of the plan contemplated. They desire, however, it may not be forgotten, that the time is not lost which is spent in collecting materials for a spacious edifice, and that

the laying of a foundation deep and broad, suitable to such a structure, though the least conspicuous, is neither the least laborious nor the least important part of the work itself. They may be permitted to remark, that the time employed in planning the first temple at Jerusalem, and in preparing its stones and its timbers, appears to have nearly equalled *that* consumed in building it; and possibly, as that sacred abode of the Most High rose in silent majesty, there being neither hammer, nor axe, nor any tool of iron heard in it, so, something analogous may take place when "the Lord shall build up Zion, and make Jerusalem a praise in the earth."

Your Committee have lost no opportunity of opening, or of carrying on, correspondence with individuals established abroad, qualified by their piety, their talents, and their means of local observation, to aid the designs of the Society. In India, in America, in the Mediterranean, and in various parts of Northern Europe, friends have come forward, able and willing to promote the cause of Christianity among the Jews. Amongst these, they have peculiar satisfaction in stating that the Rev. Mr. Nitschke of Saxony, a Moravian minister, whose name has more than once been mentioned in this Report, has given himself up to the service of the Society, to further its objects by making tours of observation, distributing Testaments and tracts, aiding the formation

and superintendence of schools, and by such other methods as his wisdom and piety may suggest. The cause of the Institution has likewise found able and zealous advocates in some of the universities on the Continent,—and though your Committee deem it prudent, for obvious reasons, to refrain at present from the mention of particulars, they feel it their duty to intimate, that an able professor and a converted Israelite are, and have been for some years, jointly employed in making their stores of Hebrew and Rabbinical knowledge tributary to the kingdom of our Lord, by proving, upon the testimony of the most revered Jewish doctors themselves, the harmony and mutual relation subsisting between Judaism and Christianity. In the execution of a work so fraught with utility, but, from its nature, necessarily attended with much expence of time and money, your Committee have deemed it their imperious duty to promise their assistance.

As the most effectual means in their power of carrying on the great work of Jewish evangelization, they have had a stereotype edition of the Hebrew Testament completed, at great expence. Ten thousand copies are in the press and will soon be ready for distribution. An edition of the German-Hebrew Testament, so earnestly called for, is also in a state of preparation. Upwards of 1000 copies of the first edition of the Hebrew Testament have been

disposed of during the past year, partly by sale, at reduced prices, to the British and Foreign Bible Society, partly in the way of gratuitous distribution to the Society's friends and correspondents in various parts of the world—Calcutta, Madras, Bombay, Cochin China, in the east—America in the west—Malta, Gibraltar, in the Mediterranean—Amsterdam, Hamburg, in the north,—as well as to Messrs. Solomon and Nitschke in Poland and Germany. Your Committee will here add, that the propriety of printing an edition both of the Old and New Testament in a smaller size in the Biblical Hebrew, and also in the German-Hebrew character, is at present under consideration.

Several thousand tracts, treating on the most fundamental points of difference between Jews and Christians, have been printed in German and other languages, and circulated as widely as possible on the Continent. A most valuable Catechism, by Tremellius, himself a converted Jew of the sixteenth century, and a man of great Biblical learning, has likewise been printed at the Society's press, for circulation abroad.

With respect to Foreign Schools and Missions—the importance of which, as objects of their Institution, it has been the aim of your Committee, in this Report, to establish—they have deemed it expedient to open a distinct fund for the



purpose, and to adopt the resolution of educating young men of piety, in order to qualify them for such stations as from time to time it may be judged proper to occupy among the Jews, in the capacity of missionaries, catechists, or schoolmasters. Two Jewish converts, of whose stability the most favourable hopes may be entertained, are pursuing their studies preparatory to employment under the auspices of the Society, the one wholly, and the other in part, at its expense.

The Committee have recently determined to place at a missionary academy at Basle, a Jewish schoolmaster, strongly recommended to the Society, as a sincere convert to Christianity, by Mr. Keetman of Neuwied, near Cologne. They are not without hopes also to employ in the education of Jewish children abroad, a young Israelite, a native of Germany, who was baptized at the Episcopal Chapel last Christmas day, after having spent a year under the care of a clergyman in the country, and who has since been instructed in the new system of teaching.

Your Committee have only further to report that, on a full and deliberate view of the subject in all its bearings, they have finally deemed it expedient to relinquish the plan of affording *temporal relief* to adult Jews. And when they advert to the new and extensive fields of usefulness that are opening abroad, they are per-

suaded that full employment will be thereby afforded for all the funds which the liberality of the public may place at their disposal, in a manner more directly conducive to the spiritual welfare of the Jewish nation. This change, if adopted, will supersede the necessity of the Visiting Committee, and the Regulations for its proceedings, appointed at a former General Meeting. The alteration thus introduced into the Rules of the Society, has been approved by a Special Meeting of Subscribers, called for the revision of the Rules and Regulations of the Society, and will be submitted for your sanction in the proceedings of this day. It should here however be stated, that this alteration is not meant to extend to those few who are now assisted by the bounty of the Society, and who from age or infirmities would be unable to procure a maintenance for themselves.

The intentions of the Committee upon this subject, to which they had been led by the result of so many years experience, have been powerfully confirmed by the recommendation of Dr. Pinkerton, who, during his late visit to this country, favoured them with a copious exhibition of his views relative to the course of foreign procedure which they should adopt. His communication on this subject will be given at length in the Appendix to the Report: but your Committee cannot forbear giving you in conclusion an extract

from it, illustrative of his sentiments, and confirmatory of the statements which they have now presented to your view.

"The nation of the Jews," Dr. P. justly observes, "is not to be neglected in this time to favour all nations. They have not remained inattentive observers of the signs of the times, nor are the intelligent and thinking part of them unacquainted with the *conflicts* which Christianity has *sustained*, and the *conquests* which she has gained over her numerous and powerful enemies. The extraordinary events which so rapidly succeed each other in our days—the *fall* of modern infidelity, in its direful effects upon the good of Society—the change which is now working in the moral and religious state of all nations, by means of the translation and universal dissemination of the Old and New Testament, have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wits' end. But there are still more favourable intimations of this people's being in a state of preparation for receiving the seed of the New Covenant doctrine—intimations unknown in the ages that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions—their prejudices against Christians and their religion are lessened—the hatred and prejudices of Christians against the Jews are

much diminished—the willingness with which many of them receive copies of the New Testament in the Hebrew language, and read them—the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah—the state of despair in which many of them now are, of their ever beholding a Messiah such as they desire—the fact, that the yoke of Judaism has really become insupportable to many among them, and that not a few are joining the different Christian communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out that an important crisis in the religious state of that people is not far distant. For "they also, if they abide not in unbelief, shall be grafted into the church."

"Leaving, then," Dr. P. adds, "the important subject of the general restoration of the Jews, entirely in the hands of Providence, and refraining from spending your funds in the support of individuals of the Jewish nation, professing attachment to Christianity, direct your efforts, chiefly and unweariedly, to the dissemination of Christian knowledge among the nation of the Jews at large, by sending qualified men among them, who will travel from town to town, and from village to village, converse with them in their fa-

milies—reason with them in their synagogues, meet their objections—remove their prejudices, and every where circulate the New Testament in Hebrew, in Jewish-German, and in other languages understood among them, with short treatises on vital Christianity, and on the Messiahship of Christ. Confine the labours of your Institution to this rational, scriptural, easy, and most benevolent object, resting assured, that in the prosecution of it, the discoveries of Divine Providence will be of such a nature as to leave you and your labourers in no doubts respecting the further instruments to be employed, and measures to be adopted for watering the seed of evangelical and saving truth, when once sown among this ancient and interesting people.”

Your Committee will conclude with expressing their fervent hope, that the author of the preceding remarks has left behind him, in what follows, an augury which will not be falsified by the event. “The simplicity and benevolence of the line of procedure, which I here submit to your consideration, will recommend it to the patronage and support of thousands in Britain, who, I am persuaded, only wait to see a simple, comprehensive, plan adopted, in reference to the spread of the Gospel among the Jews, in order to give tokens of their sincere love and tender compassion for that nation, to

whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.” Amen and Amen.

---

When the Report was finished, the Jewish Boys and Girls, now educating in the Schools, were introduced by the Rev. Basil Woodd, who made some just and affecting observations on the occasion.

The following resolutions were then eloquently moved and seconded, and unanimously adopted.

1st, *Resolved* — That the Report now read be received, and that it be printed, together with the audited accounts, under the direction of the Committee.

Moved by William Wilberforce, Esq. M. P. — Seconded by the Right Hon. Lord Gambier.

2d, *Resolved* — That this Society contemplate with the most cordial satisfaction, the appointment of the Rev. Benjamin Nehemiah Solomon, as a Missionary to his brethren in Poland; and acknowledge with gratitude, the hand of an over-ruling Providence, in the facilities afforded him by the countenance and protection of the Emperor of Russia.

Moved by the Rev. Lewis



Way.—Seconded by the Rev. W. J. Cunningham.

3d, *Resolved*—That this Meeting feels a lively satisfaction in the progress made towards the completion of their School establishment at home, and rejoice in the prospect afforded them of extending the blessings of education to the children of God's ancient people in foreign parts.

Moved by the Rev. Legh Richmond—Seconded by the Rev. Daniel Wilson.

4th, *Resolved*—That the respectful and sincere thanks of this Meeting be presented to the Rt. Rev. the Lord Bishop of St. David's, and the Hon. and Rt. Rev. the Lord Bishop of Gloucester, Patrons,—to the Vice-Patrons, President, and Vice-Presidents, for their continued patronage and support of this Society.

Moved by the Rev. John Owen.—Seconded by the Hon. and Rev. G. Noel.

5th, *Resolved*—That the cordial thanks of this Meeting be given to the Rev. Edward Cooper, and the Rev. Robert Cox, for their appropriate Sermons preached this morning and yesterday evening; and that they be requested to allow the same to be printed;—also to the late Treasurers, Richard Stainforth, Esq. and Thomas Babington, Esq. to the Secretaries, and Committee; to those Clergymen who have advocated the cause of the Society; and

to the various Auxiliaries, Associations, and Penny Societies; and that this Meeting most cordially rejoice in the revived exertions for this cause in Scotland and Ireland. That Robert Harry Inglis, Esq. be sole Treasurer, and Thomas Jeremiah Armiger, Esq. gratuitous Surgeon of this Institution;—that the Rules and Regulations agreed to by a special Meeting of this Society held on the 27th of April last, and now read, be confirmed; and that the following Gentlemen be the Committee for the ensuing year.

Lieut. Gen. Cary  
Messrs. J. G. Barker  
J. Bayford  
A. Black  
J. S. Brooks  
J. Butler  
H. C. Christian  
W. M. Forster  
W. Faden  
Michael Gibbs  
J. Goodhart  
W. Harding  
John Hopkins  
William Jenney  
W. Jerram  
G. T. King  
E. J. Longley  
J. Mortlock  
J. C. Reeves  
J. C. Symes  
H. Stevens  
P. White.

Moved by the Rev. Mr. Siameon.—Seconded by the Rev. William Marsh.

6th, *Resolved*—That the cordial thanks of this Meeting be given to the Chairman for his kind and able conduct in

presiding over the business of this day.

Moved by the Rev. Edward Cooper. — Seconded by Sir Digby Mackworth, Bart.

## RULES AND REGULATIONS.

### OF THE SOCIETY.

I. This Institution, which has for its object the spiritual welfare of the Jews, shall be denominated the London Society for promoting Christianity amongst the Jews; and shall be conducted by Patrons, Vice-Patrons, a President, Vice-Presidents, Trustees, Secretaries, a Committee, and such Officers as may be considered necessary, being members of the United Church of England and Ireland, or (if Foreigners) of a Protestant church.

II. Public Worship, and the education of the children, under the care of the Society, within the United Kingdom, shall be conducted in strict conformity with the principles and formularies of the Established Church.

III. Hereafter it shall not be the object of this Society to grant temporal aid to adult Jews: the purposes of the Institution being confined solely, to promote their spiritual welfare.

### OF MEMBERS.

IV. Annual Subscribers of one guinea and upwards, (or if Clergymen half a guinea) and every person collecting to the amount of fifty-two shil-

lings per annum and upwards shall be members of the Society, during the continuance of their subscriptions or Collections; Donors of Ten Guineas and upwards; Clergymen making congregational collections to the amount of Twenty Pounds shall be Members for Life; and upon any legacy being paid to the Treasurer, the Executors who have administered shall be Members for life, calculating at the rate of Fifty Pounds for each Executor, and in case the legacy shall not amount to a sufficient sum to extend the privilege to all, preference shall be given to the first named in the will.

### OF GENERAL MEETINGS.

V. An Annual Meeting of the Members of the Institution shall be held in London on the Friday succeeding the first Wednesday in May (to which those Members of the Society who reside in, and within ten miles of the Metropolis shall be summoned by letter,) when a Report shall be made of the Proceedings of the Society during the past year, the accounts be presented and a Treasurer, Secretaries, and a Committee appointed.

VI. An Anniversary Sermon shall be preached at some Church or Episcopal Chapel in London, by a Clergyman to be appointed by the Committee.

VII. A Special General Meeting of the Members shall be called at any time, by direction of the Committee, (or



on the requisition of ten Members of the Society, by a letter addressed to the Secretaries, specifying the object of such Meeting,) ten days notice shall be given in three public papers, of such intended Meeting, and of the object for which it is called; which notice shall be deemed sufficient. — Not less than nine Members shall constitute a quorum.—No Member shall be entitled to vote, whose Subscription shall be one year in arrear. In case of an equality of votes, the Chairman shall have a second or casting vote.

VIII. None of the Rules of this Institution shall be repealed or altered, nor any new ones established, but at the Annual General Meeting, or at a Special General Meeting, called for that purpose—neither shall such new Rules, or repeal, or alteration be valid, until confirmed by a subsequent Annual or Special General Meeting.

#### OF THE COMMITTEE.

IX. The Committee shall consist of twenty-four Lay Members of the United Church of England and Ireland, (eighteen of those who have most frequently attended during the last year, shall be eligible to be re-elected from the old Committee, and six from the general body of Subscribers) and of all such Clergymen of the said Church as are members of the Society.

In the event of vacancies by death or resignation, the Com-

mittee shall be empowered to fill up the same.

X. The Patrons, Vice-Patrons, President, Vice-Presidents, Trustees, Treasurer, and Secretaries, shall be considered (*ex officio*) Members of all Committees.

XI. The Committee shall meet once in every month, or oftener, if needful, (five being a quorum); and every Meeting shall be opened and concluded with an appropriate form of prayer.

XII. The Committee shall nominate the Patrons, Vice-Patrons, President, Vice-Presidents, Trustees, Treasurer, Secretaries, and such other officers as they shall deem beneficial to the interests of the Institution; and shall also nominate such persons as may have rendered services to the Society, either Country or Foreign Directors, or Honorary Members as the circumstances may require, such nominations of the Committee to be subject to the approval of the first General Meeting.

XIII. The Committee shall elect at their first Meeting in every year, either from among themselves, or other Members of the Institution, such standing Sub-Committees as shall be found necessary; and from time to time such special Sub-Committees as occasion may require.

XIV. The Committee shall annually elect two Members from among themselves, and three from the general body,

for the purpose of auditing the accounts of the Institution, three of whom shall constitute a quorum.

XV. All orders for payment made on account of the Society,

shall be signed in Committee by the Chairman and two others, Members of the Committee, and countersigned by one of the Secretaries.

### MISCELLANEOUS.

#### REMARKS ON ARTICLE II. OF THE BRITISH CRITIC FOR JANUARY 1819.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE late attack upon the disinterested and voluntary expedition of Mr. Way through the continent of Europe, to make inquiry into the actual state of modern Judaism, which appeared in the *British Critic* of January last, is levelled not upon him only, as an individual, but against all the supporters of that cause, and against every one who holds the opinion that Christians ought to give the right hand of fellowship to their Jewish Brethren, and endeavour to raise them, with the permission of God, out of their depressed condition. The singular writer of that paper, filled with the wisdom of his own imagination, denounces every one who is ardent enough to hope for the restoration of Israel as possessed with "the prurient fancy of brain-sick enthusiasts." Now, Gentlemen, having for many years entertained an opinion, drawn from a close inspection of the sacred Scripture, that the glory of Israel will

in these latter days shine again in the hearts of that wretched and benighted nation, I feel much disturbed at the daring Anathema, fulminated by a Christian *British Critic* against all free thinkers upon a subject of such vital importance to the Catholic church. That grand period, the restoration of the Jews to the rights and benefits of the new covenant, is hidden under the veil of prophecy, but is certainly determined. That grand period, which is as fair a subject of contemplation for sober-minded men, as any other revealed in the sacred writings, and which may and ought to exercise the thoughts of those who delight to turn the sacred page by day or by night, is in this enlightened age interdicted to Protestants as an useless study. The light of the day-star is dawned, but the watchmen of our church piously and kindly bid us fold our arms and slumber on, lest we sicken our brains by hailing the rising day with suitable acclamations of praise. What says the prophet Isaiah? (chapter lii. 1, 2. 7.) "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the

holy city. Shake thyself from the dust; arise, and sit down, O Jerusalem.—How beautiful upon the mountains, are the feet of him who bringeth good tidings, that publisheth peace; that saith to Zion, Thy God reigneth." What a cold heart must that man have, who can read these pages without prayer to God that the time of his antient people be hastened. Give me leave to point out to the learned writer another text. "Give him *no rest*, till he make Jerusalem a praise in the earth." Isaiah lxii. 7. After such exhortations from God himself, are those who humbly hope and patiently wait for the times and healings of the Almighty to be deterred from teaching an awakened Jew in those writings which call him to repentance, because some are backsliders. It is awfully forewarned in the sacred Scriptures, to Christians of all denominations, that many are called but few chosen. Happy, indeed, is the Reverend author of the British Critic, if he can say there are no black sheep in his milk white flock. St. Paul himself was ever apprehensive of his own failings, and with the deepest humility, enjoined his hearers to work out their salvation with *fear and trembling*. Ah, where had been the present most venerated church of England, if St. Paul had desisted from his labours amongst the Gentiles, because Demas departed from the faith, having loved this present world?

I hope then in the spirit of meekness, and for charity sake, that those who assume to themselves the privilege of directing the public opinion by their periodical works, will not take seat in the scorner's chair, nor with rancorous spleen, blot the fair fame of a pious enquirer into the true state of the modern desolated Judea—for candid observers must admit, that no tourist of late years has undertaken a more arduous enterprise with purer motives, seeking as his sole reward, the approbation of God, and his Holy One, the Redeemer of Israel.

I am, &c.

M. CHOLMELEY.

*London, March 29, 1819.*

---

OPINION OF THE JEWS OF THE  
EAST ON ISAIAH XVIII.

*To the Editors of the Jewish Expositor.*

*Plymouth, March 2, 1819.*

Gentlemen,

IF the following extract from a Sermon\* of the highly venerated Dr. Buchanan, shall give you the pleasure that I have found in reading it, I have no doubt but I shall see it in your very interesting publication of the Jewish Expositor.

I am, &c.

W. G. R.

---

\* The Light of the World, a Sermon preached at the Parish Church of St. Andrew by the Wardrobe and St Anne Blackfriars, on Tuesday in Whitsun week, June 12, 1810; before the Society for Missions to Africa and the East, instituted by members of the Established Church, being their tenth Anniversary.



"That I may lead your thoughts to the serious contemplation of the measure which I have proposed, I shall now recite to you a prediction of the prophet Isaiah, and the interpretation of it by the Jews of the East. For it is considered by some learned persons both at home and abroad, as referring to these times, and to the means by which we ought to extend the knowledge of the gospel.

The prophecy to which I allude, is Isa. xviii. It begins in our translation with these words: "Woe to the land," but which ought to be translated, "O land," being an address of affection and respect.

"O land! shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto," and concludes with these words: "In that time shall a present be brought unto the Lord of hosts, of a people scattered and peeled, to the place of the name of the Lord of Hosts, the mount Zion."

This prophecy, which had been considered by some of the learned in this country, and first, I believe by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East, who after some deliberation, gave me the following explanation.

"That the prophecy in this chapter relates to the restoration of the Jews to their own country. That the nation here addressed by a kind compellation, 'O thou land,' was to send a message to the Jewish people, and this was to be a "message of kindness."

Inquiry was then made concerning the character and description of that nation, which was to send a message of kindness to the Jewish people, the Jews stated these four particulars of its description.

1. That the place of the nation was beyond the rivers of *Cush*, that is, to the west of the Nile; for the prophet was on the east of the Nile when he delivered his prophecy.

2. That it was a land "shadowing with wings," which signifies that it should be of great extent and power, and capable of giving protection.

3. That it was a maritime nation—"sending ambassadors by sea in vessels of bulrushes;" a figure for light ships, not burdened with commerce, but light for dispatch; carrying merely the TIDINGS OF GLADNESS: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these ambassadors, we referred to the old Arabic translation of Isaiah, which *happened* to be at hand; where the word for ambassadors is rendered, *prophets* or *preachers*.

4. That the issue of this embassy would be the restoration



of "the people and scattered, to the Lord of hosts in Zion," and that at the period when this should take place, there would be a shaking of the nations; for it is said in the third verse, that God "would lift up his ensign on the mountains, that all might see, and blow his trumpet, that all the inhabitants of the earth might hear."

When I endeavoured to shew that all these characters centered in Great Britain, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation, and began to qualify some parts of it. I then demanded, what they really believed to be intended by the mission of these ambassadors. They answered, That they understood the embassy in a political sense only; and that the nation spoken of, was merely to afford its aid to restore them to their temporal kingdom.

But, whether the prophecy hath a temporal or a spiritual sense, I submit to your judgment, and not to that of the Jews in the East.

Let us then, my brethren, obey the prophetic mandate, and "send forth ambassadors in light ships; saying, Go, ye swift messengers, to a nation scattered and peeled, dispersed in all lands, to "a people, terrible from their beginning hitherto." From the time since they came forth from Egypt, accompanied by signs and wonders, they have been a terror

and a wonder to all. Send ye ambassadors "to a nation expecting and looking out" for the Messiah, who is also the Desire of other nations, and announce ye to all, that "the Desire of ALL nations is come." Haggai ii. 7. "Lift ye up the ensign upon the mountains, that all the inhabitants of the world may see; and blow ye the trumpet, the great trumpet of the world's jubilee, "that all the dwellers on the earth may hear."

#### ON THE SABBATH.

No. IV.

*To the Editors of the Jewish Expositor.*

Gentlemen,

ANY one acquainted with the New Testament, will readily allow, that there is no positive precept to observe the seventh day sabbath: but as there are a few texts which seem to infer it, I will examine them, before I proceed to shew the evil consequences of its observance. When our Lord Jesus Christ was warning his disciples of the troubles which should come on Jerusalem, he says, "Pray that your flight be not in the winter, nor on the sabbath day." It is evident here, that there is the same reason, why their flight should not be in the winter as not on the sabbath day: not in the winter, because of the difficulty of travelling, the roads might be deep and impassable, and so their escape might be hindered; and not on the sabbath day, because on the Jewish

sabbath, the unbelieving Jews, amongst whom many of them would be, at the destruction of the city, might be so strict and superstitious, as to keep watch at every gate to prevent their escape, or at least, not allow them to proceed above a sabbath day's journey, and the Jews of the adjacent villages would most probably severely handle them. Another text, is Luke xxiii. 16. "And the women rested on the sabbath day according to the commandment." The disciples before our Lord suffered, were so ignorant that they knew not that their Lord should die, and some, a great while after, did not know that they were to preach to the Gentiles. Is it therefore any wonder that these good women should not so soon be aware, that the sabbath was abrogated? And, indeed, no new day for solemn worship was appointed, until after our Lord arose from the dead. Though the Apostles preached to the Jews on the sabbath day, yet it appears they only did it, because it was the appointed time of their assembling together, and having a commission first to preach the gospel to them, they went into the temple, and into the synagogues, and preached on that day, as they then had a fit occasion of communing with the Jews, after the reading of the law which they could not obtain with ease on other days. And though St. Paul hastened to Jerusalem to keep the feast of Pentecost, yet as St. Chry-

sostom remarks, "It was not for the feast, but for the multitude, he made haste to preach the word." This appears from the reason which he assigns for remaining at Ephesus, "But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me." 1 Cor. xvi. 8, 9. St. Paul's declaration against all Jewish days without exception, as shadows, fully proves that his observance of it, was not in compliance with the law of Moses, and his putting it on the same ground with meats and drinks, shews, that the sabbath was gone, and that he only allowed it, till their understandings were further enlightened, and their consciences better informed. If, therefore, our Lord Jesus Christ gave no special command for the observance of the seventh day, and his conduct and expressions towards it, shews, that he was far from confirming it as a gospel duty, for he himself declares, "All things that I have received of the Father, I have made known unto you;" and if St. Paul could assert positively, that he had not shunned to declare the whole counsel of God, without leaving any instruction for the observance of the seventh day, we may safely infer, that its observation was only typical, and has consequently ceased.

The first dangerous result of its observance, is ratifying the covenant of works, and setting the righteousness of the law, above the righteousness

of faith : and St. Paul affirms, "If there had been a law given, which could have given life, verily righteousness should have been by the law, but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe."

It likewise magnifies the first creation above redemption, or the new creation ; and Jehovah by his prophet Isaiah says, "Behold, I make new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be glad and rejoice for ever, in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy." Isaiah lxxv. 17, 18. Surely, then, if the old creation is not to be remembered, the day of rest in memory of its being finished, should be done away, since we are called to rejoice *for ever*, in the work of the new creation.

Again, it eclipses the glory of Christ, who is the only Lord, Head, and Lawgiver of his church, and gives part of the honour to Moses. And shall the believing sinner divide the glories of redemption, between the incorruptible God, and corruptible man ? Rather let him join in the angelic song, and exclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever : for thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast cre-

ated all things, and for thy pleasure they are and were created."

It also leaves the believer in bondage, for if the Jewish sabbath remain, all other legal rites and ceremonies remain also, and if the law is in force, the penalty is in force likewise. But Christ hath "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Which are a shadow of things to come ; but the body is of Christ." Col. ii. 14. 17.

The last dangerous error that I shall mention, is the contempt which it casts upon the Holy Spirit, as it respects his work and office, which is to convince believers of sin, especially of all immoral evils, under his most clear and glorious ministration, since our Saviour's ascension into heaven, and to convert the people of God in their understandings, from error to truth ; to change their hearts and affections, to apply the salvation of Jesus for the remission of their sins, and their justification before the Father ; to preserve, strengthen, and settle them to the end. And with such an infallible guide, it is impossible for the church of Christ to have remained in an act of moral evil for upwards of eighteen hundred years.

I will conclude this letter with some remarks of Dr. Owen. "The introduction of any part of the Mosaical system of or-



dinances, is a tacit denial of Christ's being come in the flesh; at least, of his being King and Lawgiver 'to his Church.'"

PHILALETHES.

#### ON THE AFFGHAUNS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

SINCE my communication to you concerning the Affghauns, I have met with an interesting passage in the Quarterly Review for October, 1815, (see page 173), which seems to throw some additional light upon this pleasing subject, and to contain another argument, that part of the Affghaun nation are certainly of Jewish origin. As every discovery of even the smallest portion of the ten tribes of Israel, which have been concealed, but not lost, which have been forgotten, but shall again be had in remembrance,—as even every literary research, and every historical document, which may lead to such a discovery, must be particularly interesting in this Biblical age, and may tend to excite the dormant attention and compassion of Christians towards the despised and neglected race of Israel, I beg leave to request the insertion of this paper in your useful work the Expositor.

I am, &c.

JOHN NOBLE COLEMAN.

"In the second volume of the Asiatic Researches, there is a translation of a Persian historical fragment, in which the

descent of the Affghauns is traced from the Jews, Afgan being stated as the son of Berkia, the son of Saul; he is represented as a man distinguished by great corporal strength, who established himself and his progeny in a state of independence in the valleys formed by the numerous ramifications of the Hindoo Coosh. To this paper is annexed the following note by the President of the Asiatic Society.

" 'This account of the Affghans may lead to a very interesting discovery. We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now the Affghans are said, by the best Persian historians, to be descended from the Jews; they have traditions among themselves of such a descent; and it was even asserted, that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islam, they studiously conceal their origin. The Pushtoo language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazarch, or Hazaret, which may easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Affghans.'

"No one, however, has as yet



attempted to institute such an inquiry. Mr. Elphinstone avows his inability for the task; their own accounts of their origin appear to him to be fabulous: but all their histories, he says, begin with relating the transactions of the Jews from Abraham down to the captivity: he adds, that this narrative appears to agree with that of the other Mahomedans; and that although interspersed with some wild fables, it does not essentially differ from scripture. Sir John Malcolm observes, that almost all the Mahomedan writers claim this descent for the Afghans; and that he himself possessed a genealogical table, in which it was attempted to prove, that all the principal families of Afghanistan were direct descendants of the kings of Israel; but although they differ remarkably in their personal appearance, dress, customs, and language, from the Persians, the Tartars, and the Indians, yet, as the Pushtoo has no affinity with the Hebrew, as he *understands*, he seems to lay little stress on the written traditions of their origin. Now, if the fact were established, of a total want of similarity between the two languages, we should not deem it a circumstance more conclusive against their Jewish origin, than their marked resemblance in all other respects, as well as their own and their neighbours' traditions, are in favour of it: but the missionaries of Serampore, in the account of their proceedings down to June, 1814, differ very widely on

this point from Sir John Malcolm and Mr. Elphinstone; and the authority of such men as Carey and Marshman will, perhaps, as far as language is concerned, be rated higher than that of either of the former. These learned men state distinctly,—that 'the Pushtoo language (into which they have translated nearly the whole of the New Testament) contains a greater number of Hebrew words than is to be found in that of any nation in India;'—and that 'the Pushtoo and Balochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin;'—that a learned Afghan says, 'his nation are Beni Israel, but not Yuhodi,'—sons of Israel, but not Jews;—and that Mr. Chamberlain (a resident missionary) writes, 'Many of the Afghans are undoubtedly of the race of Abraham.' All of which is highly encouraging for the prosecution of that enquiry recommended by Sir William Jones."

#### CHINESE ANTIQUITY.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN Mr. Yeates' Indian Church History, newly published (a suitable companion to Dr. Buchanan's Christian Researches) there is an account of the discovery of an ancient monument, which was dug up near the capital of the province of Shensi in China, A. D. 1625. It is a marble table ten feet in length and five in breadth, bearing inscriptions in the Chinese and the Eastern Syriac, or

Chaldaic characters. The title of this monument, which was erected on the Lord's day in the ministration of Him-civ, Bishop of the Church of China, is in Chinese, and its translation is as follows: *This stone was erected to the honour and eternal memory of the Law of Light and Truth, brought from Ta-cin\*, and promulgated in China.* The body of the inscription is divided into twenty-one sections, or verses. The first contains a summary of the fundamental articles of the Christian faith: the rest form a sort of chronicle of the design, labours, progress, and success of the mission, from its first arrival in China to the erection of the stone, viz. from A. D. 636, to A. D. 780. Father Le Compte states, that "there are seen on this monument, in Syriac characters, the names of the missionaries, who came from Judæa into China to preach the gospel; consisting of bishops, priests, and deacons, whose entrance into China is confirmed by some Arabic and other oriental manuscripts, found by M. L'Abbé Renaudot, and M. De Thevenot, Keeper of the King of France's Library."—The following is also taken from the same writer's abstract from this table, which I have transcribed, judging it to be both curious and instructive. "There is a First Intelligent and Spiritual Being, who from nothing created all things, and is One Substance in Three Persons: When

he made man, he clothed him with original righteousness; he constituted him king of the universe, and master of his passions; but the dæmon made him yield to temptation, corrupted his intellectual faculties, and confounded his inward peace: whence proceeded all the calamities that have attended mankind, and hence arose the different sects amongst them. Men who, from that fatal moment, walked in continual darkness, had never been able to find the paths of truth, if one of these Divine Persons had not, under a human form, concealed his divinity. This man was called the Messiah; an angel foretold his coming,\* and he was born soon after of a virgin in Judea.† This miraculous birth was manifested by a new star that appeared. Some kings,‡ that understood the meaning of it, came and offered presents to the Divine Infant, that the law, and the predictions of four and twenty prophets might be accomplished.§ He opened heaven to the just, and ascended thither himself in the face of day; leaving for the conversion of the world seven and twenty volumes|| of his doctrine. He instituted baptism to wash away sins, and made use of the cross to save all mankind without exception."

The mission to China is supposed to have consisted of seventy persons of three orders.

\* Ta-cin, or Tasing, i. e. Judea, or rather the whole country of Syria, including Judea.

\* Luke i. 26—33. † Ib. ii. 21. Isa. vii. 14.

‡ Matt. ii. 1—11. § Luke xxiv. 44.

|| The whole New Testament, each gospel and epistle being a volume, or book.

Olopuen, the name of the chief, and superior, appears to be a compound of two Syriac words, *Aloho*, and *punoya*, signifying *the conversion of God*.

This Septuagint mission naturally brings to our recollection, the anterior mission of disciples sent forth by our Lord himself, to proclaim to all the inhabitants of Judea this important message, *the kingdom of God is come nigh unto you*. But who does not shudder to think, how many of them despised that offer of mercy, and blasphemed that holy name, by which alone they could be saved. And how many are now hourly summoned before the judgment-seat of Christ, who have crucified him afresh, and put him to an open shame?—"He that heareth you (said the Saviour of the world to the seventy evangelists) heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me;"—and the apostle, in his Epistle to the Hebrews, writes, in confirmation thereof, these tremendous words: "*He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.*"\*

The whole of the work, from which much of the foregoing is extracted, deserves the perusal of all persons, who are zealous for the re-edification of dilapidated churches, or the crection of new: but while Christians are exploring antiquities, and labouring to restore primitive churches to their pristine beauty, let them not neglect to seek out the ancient people of God, and raise up the tabernacle of David, which is fallen down. Let the Christians of Europe, and especially those of Britain, likewise set up a monument, in remembrance of *the Law of Light and Truth brought to them from Ta-cin*, and let them not cease either the labours of their hands, or the effusions of their hearts, *till Jehovah establish, and till he make Jerusalem a praise in the earth*.

#### AN ANTIQUARIAN.

ON EXTENDING PAROCHIAL OR OTHER GENERAL ASSOCIATIONS, SO AS TO INCLUDE THE CAUSE OF THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

ALTHOUGH I have once before called the attention of your readers to the subject of "Local Associations," I shall beg permission again to introduce the subject to their notice, though in a somewhat different point of view,—because when I consider how intimately connected the conversion of the

\* הבגד בחורת משה יומת בלי רחמים  
על מי שנים או שלשה עדים: ואם כי  
תשימו רי יחיד רחמנים רחמים את רי

אלהים והחשב לממא את דם הברית אשר  
נקדש בו ומדף את רוח הרוח:  
Hab. 29 29



Jewish nation is, with the spread of the knowledge of Jesus Christ among the other nations of the earth, (Isa. xlix. 5, 6, and lii. 7—10.) I cannot but think it highly requisite, that it should be introduced in *every possible way*; for if there should not be an opportunity of obtaining *much* pecuniary aid, in support of the attempts to benefit the Jews, yet there may be *some* afforded, and the subject being brought before those, who are in the constant habit of approaching the throne of grace, for a blessing on the efforts to do good to the *Gentiles*, it may at least serve to lead them more earnestly to plead the cause of the *House of Israel*, before him who never turns a deaf ear to the supplications of his servants,—it is to be feared that even this is yet too little attended to by Christians, especially with the holy ardour of the prophet. Isa. lxii. 1—7. lxiv. 1, 2.

I am aware, that in many instances, objections exist to extending the *number* of associations, lest in the multitude of objects the minds of those who do not readily comprehend diversity of operations, should be wearied with repeated applications. It is frequently said, “We have our Bible Association;”—or, “We have our Missionary Association;”—or, “We have both, and we really have no room for another.” The objection may have weight in some places, and under peculiar circumstances, particularly in small parishes or circles, where the number of persons does not afford sufficient scope for sepa-

rate institutions, and where it is feared, by the well-wishers to the Christian cause in general, that applications for the one would but take away from the other.

To obviate this in some measure, associations have been formed, in which the Bible and Missionary Societies have been combined, and the amount of the funds apportioned to each. It has been thought, that a more effectual support has been obtained in this way than by division, as it does not prevent persons who have any partiality for either object, from directing the application of their bounty in that channel they prefer, if they wish so to do. Certainly it simplifies the business of collecting and managing the contributions of the association very much, where there are but few persons who will take the labour—it only requires some additional excitement to remind the parties, that there are more objects than one to which their subscriptions will be applied, that they may give in proportion to their circumstances, and it has a tendency to give to the poor man, who can only afford his one penny, an interest in the general cause, as well as those in somewhat better circumstances, who can afford to give their three pence or even larger sums.

Now all this is good as far as we have hitherto proceeded; *but why, in such a plan as this, should the Jew be omitted?* is it because he is not entitled to an equal, or at least, to a fair proportion of the exertions and prayers of the Christian world,



with the Gentile? Isaiah, lxiii. 7—9, 16; is it because he is entirely cast off by his God, and so is to be altogether overlooked in the endeavours to extend the boundaries of the Redeemer's kingdom? Amos ix. 14, 15. Zech. xii. 7—10. Rom. xi. 1; is it because no benefit is to be expected from his reception of the knowledge of the true Messiah? Zech. xiv. 8, Rom. xi. 15.—Might it not be rather expected, that by the cause of the Jews being introduced, an addition would be made to the funds of the Association, so as to prevent any diminution of support to the other objects?—has it not been found in several instances, that from the time the cause of the long neglected house of Israel has been espoused, the degree of support to other purposes has been augmented, as if the Lord was still mindful of his promise, "I will bless him that blesseth thee."

I think, I lately met with one instance which confirms this idea, and as example has sometimes more force than precept, I will relate the circumstances, if you do not deem them too tedious for your readers.

In the small village parish of G——, there existed an Association of the kind I have just mentioned—the worthy and excellent vicar, who during many years had gone in and out before the people; separate from the Annual Subscriptions of himself and family, and some of the more wealthy of his parishioners whose names were enrolled on the lists of the Societies they supported;

had combined the minor resources of his flock in a general Association, from which there was for several years, annually appropriated ten guineas to the Church Missionary Society, and five guineas to the Bible Society, leaving a surplus of a few pounds to furnish useful books for the edification and comfort of the poor of the parish at home, which, as a subscribing member of the Society for promoting Christian knowledge, he was enabled to obtain from that venerable Institution.

The offerings of the people were collected by a member of his own family, monthly, and usually averaged from thirty to thirty-five shillings—they were received on the tomb of one of the ancestors of an illustrious family in the vicinity, adjoining the chancel of the church; a small basket reminded the subscribers of the day.

The Jews had not yet been partakers of these offerings, but a wish had been for some time entertained, that their cause should be brought before the people, and it was conceived, that an increase of contribution would be obtained, so as to admit of the Society for their benefit, receiving a share with the other Institutions which had hitherto partaken of the fund. Accordingly, in the month of August, a friend (who was supplying the church in the absence of the Curate, whose zeal to promote every good work, was in unison with the wishes of his vicar,) was requested on the usual day of collecting, to introduce the subject of the Jews, specially

on one part of the day, and in connection with the general spread of the Christian cause on the other; this request was readily complied with, in the morning from Psalm lxxx. 14, considering, First, that the words were expressive of the desire of every real Christian for the people of Israel; Secondly, some motives for this prayer, in connection with the future glory of the universal church; and, Thirdly, the circumstances of the present time as affording encouragement for such a prayer, and for exertions correspondent thereto: in the afternoon, from Rom. xv. 29, latter clause, First, considering, in what respect the Gospel of Christ is a fulness of blessing; Secondly, how far it is the duty of those in possession of this blessing to impart it to others; and, Thirdly, what are the most effectual means for doing so.

As it was not deemed expedient to depart from the usual mode of receiving contributions, because the vicar placed confidence in the voluntary exertions of his beloved little flock, it was said, that as it was proposed in future, to devote a portion of the funds of the Association to aid the Jewish cause, if any persons were influenced by the statements given, and were disposed to add to their usual contribution, or aid the fund by any donation, it would be thankfully received at the usual place—the appeal was not in vain, nothing could be more truly gratifying than to see the people, and especially the poor, willingly offering themselves,

even though they passed out at one door, and might have escaped unheeded, yet entering again at the other, that they might pass by the receiving place, and cast their money into the treasury of the Lord; and when the result was told it amounted nearly to ten pounds, by which the Association was enabled to *advance* its contribution to the Bible Society, and afford a like sum to the Jewish cause, and from the increase in the stated contributions since, there remains no doubt, but that it will be permanent; particularly if the interest is kept up by an Annual Sermon.

But this is not all, the sequel of the story will afford another pleasing incident, which may interest your young readers:—a poor little girl being much impressed with the statements given respecting the Jews, the next morning was very anxious to give them something, she wished to give sixpence, it was offered her by a relation, but no, this would not do, it would not be *her own*, she wished it to be *her own*, and to earn it first, and began to think on the means of doing so, it was the end of harvest, the wheat was all gathered in, and gleaning was over, but however she could go and glean some barley—this she resolved to do, and at the close of the day borrowed sixpence on the credit of her labour, till it could be threshed and sold; that she might give it to her beloved pastor without delay, and with much pleasure carried it to his house; when her barley was prepared and sold, it brought her ninepence, thus enabling her to pay her

debt and put three pence in her pocket.

I now leave these statements to the consideration of your readers, to some they may appear trifling—but they are not trifling in the eye of him, who is a God of knowledge, and by whom actions are weighed, 1 Sam. ii. 3.—I have only to request that wherever it is practicable, they will go and do likewise, and may like success attend them. I believe with reference to Associations, I know another instance where the extended plan will be immediately adopted, and with reference to children, whether in connection with Associations or otherwise, I shall only add, that though all cannot literally follow the example of the little gleaner, because there is not at all times of the year an opportunity afforded them, and if there was, in many instances their situation in life would not

admit of their embracing it, yet if they will but turn their minds to the subject, they may glean up many little sums, which may be well spared from vain and trifling things, and which would in time form a useful addition to the fund for providing education and spiritual instruction for the helpless children of the Jews.

I am, &c.

ג

#### BAPTISM OF A JEW.

The following notice has been extracted from the Carmarthen Journal of March 14, 1819.

ON Saturday se'night, Mr. Samuel Marks, of the town of Cowbridge, publicly renounced the Jewish, and was baptized into the Christian religion, by the Rev. H. S. Plumptre, Minister of the Parish.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

#### FOR GENERAL PURPOSES.

Anonymous, Mission House .....	1	0	0
Birch, Rev. Wickham, Rector of Stoke, Wake, Dorset, by Rev. J. L. Jackson, .....	2	2	0
Birch, Mr. Henry, Cannock, Staffordshire, by Mr. W. Stevens ..	1	0	0
Davis, Mrs. Mary, the late, of Reading, Legacy of £100. 3 per Cent red. deducting Duty	64	16	0
Eyre, Mrs. Pickett Street, Temple Bar .....	1	1	0
Mouckton, Rev. Hugh, Rector of Seaton, Rutland.....	25	0	0
Cambridge Ladies' Society, by Mrs. Dornford Ladies' Collections .....	13	6	0
Rev. Mr. Lamb, Bene't Col. <i>Ann.</i> ..	1	1	0
Miss Lamb, Stretton, Lincolnshire ..	1	1	0
	14	8	0
Exeter Society .....	4	8	8
Frome Do. .....	3	1	0
Hemstead, .....			
by Rev. R. H. Carne .....			
by Job White, Esq. ....			
by Rev. C. Simeon, contributions of the servants of Samuel Hoare, and P. Buxton, Esqrs. ....	1	8	0



FOR GENERAL PURPOSES.—*continued.*

Huddersfield Ladies' Society, by Mrs. John Coates.....	15	9	2
Lancaster Ladies' Society, by Mrs. Houseman .....	6	0	0
Linton, Bedfordshire, Do. by Rev. D. Basley, being the remaining balance of a Society which has been discontinued ..	6	0	0
London, St. Anne's, Blackfriars, (Rev. Isaac Saunders, Rector) Collection after Anniversary Sermon by Rev. Rob. Cox..	19	18	1
Do. St. Paul's, Covent Garden, (Rev. F. Randolph, D. D. Rector) Collection after Anniversary Sermon by Rev. Edward Cooper ....	63	16	0
Do. Freemason's Hall, Collection after Anniversary Meeting ....	95	10	0
Romsey, Society by Rev. Jas. Crabb.....	5	5	6
Tamworth, Do. by Rev. F. Blicke .....	3	14	9
Tutbury, Staffordshire, Do. by Mr. J. Wolfe, Secretary.....	15	0	0
Worcester, Do. by Rev. John Davies, Rector of St. Clement's .....	16	0	0

## FOR HEBREW TESTAMENT FUND.

Anonymous, by Rev. Josiah Pratt .....	2	0	0
Brown, William, of Houghton Mill, Huntingdon, being the profit arising from a tract, giving an account of James Clark .....	3	0	0
Inkersole, Mr. Joseph, Alkenbury Mill, near Huntingdon, <i>Ann.</i> Lady, A by the Rev. Robt. Cox, produce of work .....	1	1	0
Morrice, Robt. Esq. Craig, Ayrshire .....	3	0	0
Morrice, Miss Do. ....	5	5	0
Bledington, near Stow, Gloucestershire, Collection after Sermon, by Rev. W. Jones, Curate.....	1	1	0
Kilmarnock, Collection after a Sermon by Rev. Adam Brown..	3	3	0
Paisley and East Renfrewshire Bible Society, by Rev. R. Burns	31	14	0
	10	0	0

## BUILDING FUND FOR GIRLS' SCHOOL.

Cholmeley, Sir Montague, Bart. Euston .....	50	0	0
Clark, Mr. John, No. 3, Windsor Court, Monkwell street.....	10	0	0
Herdman, Rev. Dr. Winchester Place, Pentonville .....	1	1	0
Hitchcock, H. W. Esq. ....	5	5	0
Lady at Bristol, by Rev. Charles Simeon			
One pair of Screens .....	0	15	0
One Picture.....	0	5	0
			1 0 0
Way, Master, Collected at Stanstead .....	6	0	0
Episcopal Jews' Chapel, put into the Boxes at the door, at the Examination of the Children, May 3d	7	13	8
Leicester and Leicestershire Ladies' Society, by Rev. G. B. Mitchell	50	0	0

The sum of £245. 16s. 4d. acknowledged in the Expositor for February last, from the Norwich Ladies', under the head of General Purposes, should have been stated thus:

For General Purposes .....	141	18	11
For Schools.....	30	11	0
For Hebrew Testament .....	72	5	11
For Foreign Missions .....	1	0	6

---

£ 245 16 4





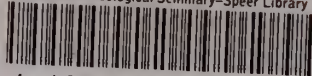
**For use in Library only**

**For use in Library only**



I-7 v.4  
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8097